

AN

Bound 20

ADDRESS

TO

Conforming Arians, *K*

Both among the

CLERGY and LAITY.



LONDON:

Printed for J. ROBERTS, near the Oxford-Arms, in Warwick-lane. MDCCLXXXV. (Price 6 s.)





AN
ADDRESS, &c.



WE live in an Age, that glories in the Denomination of *the Age of Liberty*: Men now claim a Right, and take the Liberty, to dispute every thing that comes in their Way, and to pass what Censures they please upon Things, by wiser Heads treated with the profoundest Reverence. Many have taken the Liberty to cast off all Regard for revealed Religion, while various others, who pretend to have a sincere Regard for the Christian Instituti-

on, and to be Members of the Church of *England* it self, have departed from her Faith, and presumed to condemn some of her most solemn Forms. *Whiston* and *Clarke* have drawn them out of some of the Paths, in which their tender Mother, the Church, had instructed them to walk ; and yet, which is an Instance not only of their Disobedience to her Decrees, but of their own Inconstancy too, they pay a devout Respect, at least in Pretence and Appearance, to her Dictates in some Instances, while they dare openly to contradict and despise her in others, of equal, if not greater, Importance. This Behaviour is so full of *Contradictions*, and scandalous *Double-dealing*, and is so like *Judas's* saying, *Hail Master*, while the *Kiss* was designed to *betray* him, that every obedient Son and faithful Member of the orthodox Church of *England*, cannot but look upon it with the utmost Grief and Indignation.

The Church, as a tender Mother, with yearning Bowels, aloud calls them to re-
turn

turn to the Faith she taught them, but which they are now undermining, and destroying. If they will not hear, and be reclaim'd, she must renounce *them*, and all Relation to them. Her faithful, and learned Sons and Champions, the *Waterlands*, the *Knights*, the *Berrimans*, and others, whose Names future Generations will have Cause to remember, have manfully defended her sacred Doctrines, and Articles of Faith. These and other orthodox Sons of the Church of *England* do, with the greatest Consistency and Sincerity, join in all her establish'd Forms of Worship. But are the conforming *Arians* equally sincere, and consistent? I suppose they do not need to be convinced, that they are not. They *know* that while they read our excellent *Liturgy*, they read one Thing, and mean another, or at best mean nothing at all. This is such a scandalous Practice, that I should be glad to make them ashamed of it. I will, by God's help, do my Endeavour, And first I shall address my self to those

of

of the *Clergy*, who still continue to read the *Liturgy*, tho' they have renounced the orthodox Doctrine of the holy and blessed *Trinity*, and are in the Sentiments of *Whiston* or *Clarke*.

Gentlemen,

For it is hardly consistent with Sincerity to say, *Reverend Sirs*; since your *Apostatizing* from the sacred Doctrines of the Church, and your *unchristian* Behaviour in reading Prayers, which you do not believe, have undermin'd all Foundations of Reverence towards you: I say, therefore,

Gentlemen,

The Honour of God, the Interest of Religion, the Reputation of the Church of *England*, and the Care of your own Salvation, loudly call upon you to consider what you are doing. If you will be Priests of the Church, if you will be maintain'd out of her Revenues, if you will read her Forms, and undertake to
instruct

instruct her People, you ought to receive her sacred Faith, and to keep it whole and intire. If you do not receive her Faith, you ought not to read her Forms, or receive of her Revenues. Take your Choice. Only withal remember, that your compassionate Mother, the Church, had much rather you would return to her Faith and Obedience, than make farther Schisms. But this is certain, that you are now in a very wrong and dangerous Way.

For God's sake, *Gentlemen*, think a little, how many, how full, and how strongly express'd those Passages of the *Liturgy* are, which you weekly read and do not believe one Word of, and how absolutely inconsistent this Practice is with christian Simplicity, and godly Sincerity, and even with the Honour of a Gentleman.

The first that comes in your Way is the *Doxology*, soon after the *Lord's-Prayer*, in the Morning Service.

The

The *Rubrick* is, “ Here all standing up,
the Priest shall say ?

*Glory be to the Father, and to the Son,
and to the Holy Ghost.*

Ans^w. *As it was in the Beginning, is
now, and ever shall be, World without
end. Amen.*

A little after, the Church, in her great
Wisdom, for the more effectual Security
of the important Doctrine of the *Trinity*,
and Exclusion of all *Hereticks* from mi-
nistring in holy Things, Ordains, “ At
“ the End of every *Psalms* throughout
“ the Year, and likewise at the End of
“ *Benedicite, Benedictus, Magnificat,*
“ and *Nunc dimittis*, shall be repeated,
“ *Glory be to the Father, &c.* as above ”.

Every Time then that you perform the
publick Service, whether on a *Sunday*,
or a *Week-day*, whether in the *Morning*,
or in the *Afternoon*, you are obliged to
read sometimes one *Verse*, sometimes the
other *Verse* of this *Doxology*; but with
what

what Sincerity, Conscience, or Honour, I must enquire of you. The truly orthodox Clergy find no Difficulty here; but you, who have imbraced the *Arian*, or *Semiarian* Scheme, have raised many Objections, and have not scrupled to charge the Church with asserting here what is false in Fact: You pretend, that Glory was not given *to the Holy Ghost in the Beginning*. To support this Pretence your Champions, *Whiston* and *Clarke*, have published Catalogues of the *Doxologies*, that are to be found in the Writings of the *New Testament*, and of the *primitive Fathers*; among which they assert there is not one, in which Glory is ascribed to the Holy Ghost. From hence they infer, in direct Contradiction to the Judgment and Determination of the Church of *England*, that Glory was not given to the Holy Ghost in the Beginning of Christianity: And the same, we know, is the professed Sentiment of all their heretical Followers.

B

But

But pray, *Gentlemen*, what have you been doing by publishing this your Opinion to the World, but shamelessly discovering your own Hypocrisy? Is it so indeed, as you pretend, that Glory was not given to the Holy Ghost in the Beginning of Christianity? Do you in earnest believe this? Then how can you adventure to say the direct contrary every Time you perform divine Service? Is it not evident Hypocrisy, is it not a known Lye, to say, *Glory be to the Holy Ghost, as it was in the Beginning*, when you are persuaded in your own Consciences it was not so in the Beginning at all? He that can shuffle off this, can be bound by no Words whatsoever. What can you mean by the *Beginning*? Do you mean, *as it was in the Beginning of the Reformation*, or in the Beginning of the *fourth Century*, in which Times you your selves will allow, that Glory was given to the Holy Ghost? If this be your meaning, then the Sense of what you say

say in the solemn Worship of God is this :

“ Though we know that Glory was not
 “ given to the Holy Ghost in the first
 “ Ages of Christianity, and therefore
 “ ought not to be done in any Age ; yet
 “ we pray that Glory may be given to
 “ him, in the same *Doxology* with the
 “ Father and the Son, as it was done
 “ in the Beginning of what we esteem to
 “ be *Antichristianism* : We pray the
 “ Church may now and always imitate
 “ the *false* Worship invented by *Atha-*
 “ *nasius*, and his Adherents ? ” This is

the plain English of what you say, if by
 the *Beginning*, you mean any Time since
 the Beginning of Christianity : And if
 you mean the *Beginning of Christianity*,
 as you know the Church does, you are
 at as great a Loss how to interpret the
 Word, *As*. Perhaps, you will say, you
 understand the whole Passage thus :

“ Glory be to the Holy Ghost, in the
 “ same Manner, and in the same Sense,
 “ as it was given to him in *Doxologies*

“ in the Beginning of Christianity ” ;
 and then your Interpretation will be, that
 as you think Glory was not then given to
 him at all, so now you do not give Glory
 to him, though you say, *Glory be to the
 Holy Ghost*. This is such horrid trifling
 in divine Worship, as no honest Man can
 bear. Verily, *Gentlemen*, if the *Doxo-*
logy had been put thus, *Glory be to the
 Father, to the Son, and to the Holy An-*
gels, As it was in the Beginning, I can-
 not see but you might have used it, as
 well as you now do the other. You can-
 not make any Objection against this *Dox-*
ology, but what, according to your
 Scheme, lies against the other. And
upon your own Principles, you cannot
 vindicate your giving Glory to the Holy
 Ghost by any Arguments, but what will
 equally vindicate your giving Glory to
 the *Holy Angels, together with the Fa-*
ther, and the Son. What if Glory was
 not given to the Holy Angels in the Be-
 ginning of Christianity? Yet, what
 should

should hinder your saying, *Glory to the Holy Angels, as it was in the Beginning?* Since you can say this in the very same Sense, and with the same Truth, as you can say, *Glory be to the Holy Ghost, as it was in the Beginning.* All you mean by it, I suppose, is, let all *that* Glory be given to the Holy Ghost, which was given him in the Beginning of Christianity. In the same Sense you may even add, *Glory be to the Virgin Mary, as it was in the Beginning;* for certainly you would not stick to desire that all *that* Glory may be given to the blessed Virgin, which was given in the Beginning of Christianity; that she might have as much, though no more. And yet, in Fact, the *naming her in a Doxology, together with the Father, and the Son,* is giving her more Glory than was given her in the Beginning. And, according to your Way of talking, the naming the Holy Ghost in a *Doxology* after this Manner, is actually giving him more Glory than

than was given him in the Beginning of Christianity. So that your daily *Practice*, of naming the Holy Ghost in the *Doxology*, is a direct Contradiction to the *Meaning* you put upon the *Doxology* it self; that is to say, you speak gross and known Untruth every Time you repeat the Church's *Doxology*, that is, every Time you officiate: This is not all, what Sense do you put upon the last Clause of the *Doxology*, *And ever shall be*: Do you really believe that Glory shall be given to the Father, Son, and Holy Ghost, *together in one* and the same *Doxology*, in all future Ages of the Church? If you do not (as you profess you do not) believe this, with what Truth, or Sense, can you continually say, *Glory be to the Father, and to the Son, and to the Holy Ghost, as it ever shall be, World without end, Amen*? Is there any Sense, in which you can say this, wherein you could not as well add, *And Glory be to the Holy Angels, and to the Virgin Mary, as it ever shall be*?

You

You see, *Gentlemen*, that your Manner of dealing with the Church's sacred *Doxology*, is full of Shuffling and Contradiction; and at the same Time, would equally vindicate you in doing, what I hope, you are not yet harden'd enough to think allowable, *viz.* in giving Glory to the Holy Angels, and to the blessed Virgin, in the same *Doxology* with the Father, and the Son. This Practice of yours opens a Gap to all manner of Hypocrisy, and Double-dealing: This Hypocrisy of yours is the more shocking to all that observe it, because it is *repeated again, and again, several Times over*, in every Time of your reading the *Liturgy*. And how you can expect, your People should think you Men of *common Honesty*, when they see you live on in the daily Repetition of this *Double-dealing*, without Amendment, or Remorse, is beyond my Comprehension.

But, as bad as this Hypocrisy is, it is not as bad as that which attends your
reading

reading *the Confession of our Christian Faith, commonly called, The Creed of St. Athanasius.* For here you not only read what you do not believe one Word of, but proceed even to such a Height of Impiety, as to read a Sentence of Damnation against all, that do not believe this Creed, and against your own Souls in particular. The Creed says, *Except every one do keep this Faith whole and undefiled (which you know you do not) without doubt he shall perish everlastingly.*—*He that will be saved, must thus think of the Trinity, in a Manner infinitely different from what you do. This is the Catholic Faith, which except a Man believe faithfully, he cannot be saved.* These are the Declarations which you make in the solemn Worship of God; whereby you concur with the orthodox Members of the Church in pronouncing your own Condemnation. If this be consistent with Virtue and Honour, surely there is no such Thing as Vice in Nature.

If there be any such thing as Vice in the World, surely it must be a Wickedness for you to say, that Men shall without doubt perish everlastingly for believing those Doctrines, which you your selves believe, and which you pretend to receive as the Truths of God. Is not this direct and impious Blasphemy against God, for *you* to assert in the most solemn Manner in his Worship, that he will damn Men for not believing, what you think he looks upon as Nonsense, Falsehood, and a Contradiction? Is it not direct Blasphemy in *you* to say, that a good God will damn Men for believing that very Doctrine, which (according to you) he himself has taught? With what Face can you preach against Blasphemy, when you thus impiously allow your selves in uttering such shocking Blasphemy in the Presence of God, and of his Congregation? With what Face can you reprove a Man for saying in common Conversation, *God damn my Soul*, when you, at

a Time of greater Solemnity, dare to pronounce Damnation on your Souls? Verily, it is time to reform, or else your Sentences will be fulfilled by a righteous and jealous God. At the same Time, you must not wonder, that the People think contemptibly of *you*, and are afraid to trust you in the common Affairs of Life. For your Hypocrisies, Falsehoods, and Blasphemies, committed in the most sacred Assemblies, and in the more immediate Presence of God, have convinced them, that your Conscience is fear'd, as with a hot Iron, and that the same Conscience and Principles, or rather, the same Atheism and Infidelity, which permit you thus to trifle with the eternal God, and with your own Souls, in solemn Worship, will as well permit you to commit any Act of *secret* Fraud and Villany: If after this they refuse to trust you, you must blame your selves.

When the Church's incomparable *Litany* is solemnly read by *you*, it shocks
one

One to hear you say, *O holy, blessed, and glorious Trinity, three Persons, and one God, have Mercy upon us, miserable Sinners.* Do not you know, that the *Trinity*, or three Persons here meant, are the same as are mention'd in the divine Form of *Baptism, The Father, the Son, and the Holy Ghost*? And do you indeed believe, that these three are one God? Oh! How could your tender Mother the Church rejoyce, if you did thus believe? But alas! you declare upon all other Occasions (except in divine Worship, where you ought to be most sincere) that you do not believe one Word of this Doctrine; nay, have the Boldness to charge it as a gross Contradiction. And yet, in solemn Prayer, to the Heart-searching, and eternal God, you dare continually to assert, that the three Persons are one God; *i. e.* in plain English, you say to God himself, that that is true, which at the same Time, you believe in your Consciences to be false: This is lying to

the Holy Ghost: This is lying not to Men, but to God. Beware of the Fate of *Ananias* and *Sapphira*! Think of these Things, when you go on to pray in the *Litany*, *From Hypocrisy, —and from all false Doctrine, good Lord deliver us.* How is this consistent with your Hypocrisy in professing, in the same *Litany*, a Doctrine which you call *false*? Had not the Poet too much Cause to sing,
What makes all Doctrines true and clear?
About two hundred Pounds a Year.

Again, upon the third *Sunday* in *Advent*, you do not stick to say (tho' you do not believe it) *O Lord Jesus Christ, — who livest and reignest with the Father, and the Holy Spirit, ever one God, World without end.* Tho' you own that Christ reigns *with the Father*, yet you do not believe, that he reigns together with the Spirit; since you deny that the Spirit reigns at all. Nor do you believe, that Christ is one God with the Father and Spirit,

Spirit, or that the Spirit is God at all. Notwithstanding this your secret Persuasion, and publick Profession too, at other Times, you dare adventure to unsay it all again, not only in the Conclusion of this, but many other Prayers of the *Liturgy* too: With what Sincerity, you may judge, In the *Collect* for *Whitsunday*, the Expression is a little alter'd, thus, — “ Christ Jesu, our Saviour, who
 “ liveth and reigneth with thee, in the
 “ Unity of the same Spirit, one God,
 “ World without end; ” and yet you contentedly swallow it, tho’ ’tis express’d more strongly than the former. For I would hope you are not Ignorant, that in *the Unity of the Spirit*, signifies, in *Union* (or together with) *the Spirit*; *i.e.* Christ reigns with the Spirit, and the Spirit with him, and the Father and Son, together with the Spirit, are the one God. All this you profess, when you read these Words, without believing what you say.

The

The whole *Collect* for *Trinity-Sunday*, is strong against you in the following lofty Expressions, *viz.*

“ Almighty and everlasting God, who
 “ has given unto us thy Servants Grace,
 “ by the Confession of a true Faith, to
 “ acknowledge the Glory of the eternal
 “ *Trinity*, and in the Power of the di-
 “ vine Majesty, to worship the Unity :
 “ We beseech thee, that thou wouldst
 “ keep us stedfast in this Faith, and ever-
 “ more defend us from all Adversities,
 “ who livest, and reignest, one God,
 “ World without end ? ” Instead of *ha-*
ving the Grace to confess a *true Faith*;
 you have the *Impudence* to confess what
 you call a *false Faith* ; and when you pro-
 fess, in the awful Presence of God, to
 pray, that God would keep you *stedfast*
 in *this Faith*, of the eternal *Trinity* in
Unity, you do really pray (if you pray
 at all) that God would keep you sted-
 fast in the Belief of what you do not yet
 at all believe, and what you imagine God
 knows

knows to be false. You may, with as much Honesty, and Piety, pray to God to keep you stedfast in the Faith of *Ma-homet*. In praying thus, you impiously beg of God to deny his infinite Perfections, to divest himself of his Holiness, and to influence you to believe a Lye. And in the Beginning of the Prayer, you blaspheme the most Holy God, by telling him, that he has given you *Grace to commit Sin*, the Sin of acknowledging for divine Truth, what you really believe to be a Contradiction. O shocking Impiety, occasion'd by your reading Prayers which you do not believe!

I am not unapprised of the Quibbles you make use of in interpreting the *Nicene Creed* in the Communion-Office; but quibble as you will, *one Substance*, whether it signify one in Number, or one in Kind, can never signify *two Substances differing in Kind*, as much as a finite does from an infinite. And when you profess to *believe in the Holy Ghost*,—*who*
with

with the Father, and the Son together, is worshiped and glorified, you are understood to mean, that the catholic Church does worship and glorify the Holy Ghost, together with the Father and Son, and is right in so doing: Whereas you pretend the Worship of the Holy Ghost is an Innovation: But I pass these to set before you much stronger Expressions. As,

The *proper Preface upon the Feast of the Trinity*, which runs thus:—" O
 " Lord Almighty, everlasting God, who
 " art one God, one Lord, not one only
 " Person, but three Persons in one Sub-
 " stance: For that which we believe of
 " the Glory of the Father, *the same* we
 " believe of the Son, and of the Holy
 " Ghost, *without any difference, or ine-*
 " *quality?*" This Expression has appear'd to be so obviously and infinitely contrary to the Principles and Concessions of the *Arians*, that some of them have declar'd, they have avoided reading it.

it. But what Excuse can you make for your selves, who do read it? Do you believe, that the Lord Almighty, the one God, is not one only Person, but three Persons in one Substance? Is it true, that what you believe of the Glory of the Father, you believe the same of the Son, and of the Holy Ghost, without any Difference, or Inequality? Is there no Difference, in your Opinion, between the Glory of the Father, Son and Spirit? Is the Glory of the Holy Ghost, indeed, equal to the Glory of the Father? All this you say: And the Church would rejoyce if you herein really spoke your own Sentiments: But she cannot but look upon you with Contempt and Indignation, when she perceives you herein trifle with God and Man in the most solemn Office of Religion.

Besides this Preface, which you read once in a Year, there is a Hymn, which you read or sing every Time you administer the Communion, in the following

D

strong

strong and significative Expressions, taken from a *Greek* Form, which you may find at the End of the Psalms in Dr. *Grabe's Septuagint* :—" O Lord God, Lamb of " God, Son of the Father,—thou *only* " art Holy, thou *only* art the Lord, thou " *only*, O Christ, with the Holy Ghost, " art most High in the Glory of God the " Father ? " These lofty Expressions, so admirably suited to the Doctrine of the Trinity in Unity, must be very shocking in *your* Sight. Are they not evident Blasphemy in *your* Mouths ? Can you say any Thing higher of God the Father, than this, *He only is Holy* ? When therefore you say this of the Son, do not you declare him to be absolutely equal to the Father, while, at the same Time, you pretend that 'tis blaspheming the Father to set up another Person in Equality with him ? What can you mean, upon the *Arian* Scheme, by those Words, " Thou " *only*, O Christ, with the Holy Ghost, " art most High in the Glory of God the " Fa-

“ Father ? ” Which Way do you turn your Eyes, when you read these Words at the Altar ? Do you then turn up your Eyes to *Heaven*, and think of what you are saying ? Can you bear to look to the Heart-searching Jesus, and say such Things to him, as you believe to be as false as he is true ? Do you think, that Christ, with the Holy Ghost, is *most High* ? If you do not believe it, with what Face can you flatter him with such fulsome Compliments, as they must at best be, upon *your* Scheme ? Verily, if the Emoluments of the Church depended upon it, you would not stick to say, that Christ is supreme *over and above* God the Father ; for you as much believe this, as you do his being *the most High*.

Gentlemen, I have now in the fear of God, and with hearty Concern for your Honour and Salvation, set before you your own constant Practice in its true Light. Whenever you read the *Liturgy* in the Church, particularly, whenever

you celebrate the holy Sacrament of Christ's Body and Blood, you are guilty of the grossest Falsehood, and Prevarication, both with God and Men. Let me freely ask you, Do not your Consciences check you, *at the Time*, when you *read* those Passages, which you believe to assert false and impious Doctrines? Do your Consciences never reproach you for acting this unchristian and hypocritical Part in the solemn Worship of Almighty God? And what is it that silences the Clamours of your Consciences, but the Consideration that your Livelihood depends upon this Conduct? 'Tis time for you, as you profess your selves Christians and Clergymen, to have less Regard to the World, and to have more Regard to the Honour of Religion, and of the Church, and to the Salvation of your own Souls. When the World takes notice, as now it does, of your complying with the establish'd Forms of divine Worship upon Terms, which you believe

to

to be unlawful, merely to secure the Incomes of your Benefice, they are tempted to think, there is nothing in Religion, or at least, that you do not believe one Word of it your selves. The People are astonish'd, when they hear you preach against Lying and Hypocrisy, or exhort them to be sincere and serious in the divine Worship, while they perceive, you your selves cannot possibly be sincere and serious in a great Part of it. And besides, your Reputation for common Honesty is upon this Account, sunk so low with them, that they cannot adventure to trust you in any Affair of Life, wherein you have any considerable worldly Temptations to induce you to act an unrighteous Part. For the same Conscience, or rather, the same Want of Conscience, which allows you continually to assert that for sacred Truth, in the immediate Presence of a Heart-searching God, which you believe to be inconsistent with his Revelation, and derogatory to his Honour

Honour as the most High ; the People are sensible will allow you to do any other Wickedness, when you shall be as well paid for it, as you are for reading the Prayers of the Church. Thus you have undermined all your Reputation : And what will you do to recover it ? Verily, you must either return to the Faith of the Church in the Doctrine of the *holy Trinity*, or else you must throw up your Benefices and commence Dissenters. The Church, in Imitation of God, would rather you should come to the Acknowledgment of the Truth, and be saved : But if you are inflexible, and will still persist in dangerous Errors, and destructive Heresies, she must disown you, and look upon you, as unjust Intruders into the Benefices you now enjoy. These you ought honestly to quit, that they may be disposed of to Persons worthy to fill them, such as are her true and genuine Sons, who are sound and orthodox in the Faith, and who alone have a Right to

to her Revenues and Promotions. You may as lawfully detain an Estate from the right Heir, as possess the Endowments of an orthodox Church: And the World is now convinced, that you would make no Scruple of doing the Former, for the Sake of private Gain, if you could do it in as legal a Way, and with as much Impunity as you do the Latter. If you would clear your selves from such Suspicions, and would act a consistent Part, you must leave the Service of the Church, which in your Consciences you believe to be unlawful, and must add Schism to your Heresy, and set up separate Assemblies, if you can persuade any of the People to be so foolish, as to run after you. It is in vain to plead, that you cannot conveniently throw up your Benefices, because without their Incomes you cannot subsist your selves and Families. If this be allow'd to be a good Excuse in your Case, the same must be allow'd to have been a good Excuse in all like Cases;

Cases ; and then there could have been no Reformation from Popery ; nay, there could have been no Christianity. If you had lived in our blessed Saviour's Days, and had had no more Grace than you have now, you would certainly have conformed to the *Jewish* Church against your Consciences, rather than have suffer'd for his Sake. Do not you now venture to deny what you take to be the sacred Truth of Christ before Men, every time you read the Service of the Church ? You must not then wonder, if he should hereafter deny you before his heavenly Father.

And, *Gentlemen*, suffer me to put one Question more to your Consciences, and that is, Whether you do not find by Experience, that your reading Prayers and Doxologies, which you do not believe, does not create, and sensibly increase in you a Carelessness in all Parts of divine Worship, and lessen your Regard for the whole of the Worship it self ? If this be so, pray have a Care, that it does not
end

end in down-right Atheism. As much as I hate the present Divisions in the Church; yet, I cannot help saying, it is better to be an honest and sincere Dissenter, than a hypocritical Priest of the purest and most orthodox Church in the World. And I heartily wish, you would no longer continue to be the Reproach and Scandal of the Church of *England*: But above all, my Prayer for you is, that the merciful God would take Pity upon you, and lead you into all his sacred Truth, and in all the Ways of Piety and Righteousness, that your Souls may be saved in the Day of the Lord!

Having finish'd my Address to the *Arian Clergy*, I now turn to those of the *Laity* of the Church of *England*, who continue in her Communion, and yet have renounced her orthodox Doctrines, particularly that of the holy and blessed Trinity.

E

You,

You, *Gentlemen*, I own, have one Plea, which the *Arian Clergy* have not ; and that is, that you can pass over, and avoid repeating any Thing in the *Liturgy*, which you disapprove, while the Clergy must read all that comes in their Way, whether they believe it or not. I am sensible, many *Gentlemen* take this Method of stopping their Mouths, and withholding their Assent, when the Priest reads, or the Clerk and People devoutly repeat such Passages of the *Liturgy*, as are utterly subversive of the *Arian* Scheme : But this Salvo is not sufficient ; for at this rate you may join in Worship with a *Popish* Church, and that whether you understand the *Latin* Prayers or not. If you do not happen to understand *Latin*, then, while the Priest is reading *Latin* Prayers, you may do the same as you now do, when the Minister of the Parish reads those Parts of the *Liturgy*, which you say you cannot possibly understand. What that is, you know best, whe-

whether you pray secretly, or are intirely idle and thoughtless, or indulging vain Thoughts. If you do understand the *Latin* Prayers, then you may do the same as you do with the *Liturgy*; that is, joyn with the Worship, where it is consistent with your Notions of Religion, and keep Silence, and with-hold your Assent, when the Priest and People about you are adoring a Crucifix, are worshipping an Image of God, are praying to Saints and Angels, or denouncing Curses upon the Protestants. The Reasons why you cannot be Members of such a Church, are as much Reasons, why you should not be Members of the Church of *England*, 'till you have renounced the Doctrines condemned by her. And think, one Moment, whether that Principle of Conduct can be good, righteous and eligible, which will admit you as well to be Members of the superstitious and idolatrous Church of *Rome*, as of the Church of *England* it self? Nay, I cannot see,

why the Principle you act upon will not as well permit you to be stated Members of a *Mahometan* Assembly; where you might avoid worshipping *Mahomet*, exactly in the same Way as you now avoid giving supreme Glory to God the Son, and Holy Ghost: And yet, your being constant Members of a *Mahometan* Assembly, especially in a Place where Christian Churches were within your reach, would be an Evidence, in the Apprehension of all Mankind, that you were really *Mahometans*. Thus being constant Members of an *orthodox* Church, especially in a Place where *Arian* Conventicles are within your reach, is, in the Apprehension of all Mankind, an Evidence, that you are really *Orthodox* too. It is in vain for you to *protest against Fact*. It only lays open your Self-contradiction and Hypocrisy the more. Suppose a Bill was presented to a *Grand-Jury*, charging you with Murder: Suppose all the *Jury* believed you Guilty except my self:
 What

What would you think, what would you say of me, if I should be intirely silent, when your Bill was before us ; and to all outward Appearance seem to give my Consent ? Would you not charge me with Prevarication, Hypocrisy, Cowardice, and a Want of Friendship ? And would you admit it as a sufficient Excuse, that I afterward declared against finding the Bill, when I was gotten into other Company ? Would you not say, that my Protest comes too late ; and that I should have entered my Protest in Season, while the Bill was under Consideration ? Let me put another Case, which is still more exactly parallel : Suppose there are two Musick-Meetings in the Town where you live ; in one of which there is never any Song allowed, but what you are convinced is perfectly consistent with Truth, Religion, and Virtue ; while in the other there are some profane and filthy Songs mingled with the good ? Suppose your Daughter voluntarily chose to attend the

Lat-

Latter ; and there shew'd no dislike to the Profaneness and Immodesty of the Songs, but seem'd as much to join with these as with such as were Innocent ; would you not severely reprove and condemn her, and imagine, that she had too much love to Obscenity and Impiety ? And suppose she should tell you, at Home, that when she was at the Musick-Meeting, and bore a Part in the Tunes, she either stop'd, when the filthy Passage occur'd, or else sung some other Words ; would you admit this as a sufficient Excuse ? Would you not insist upon it, that it was her Duty, there, upon the Spot, to publish her dislike, or rather to resolve to go thither no more ? And would you not think, that her *choosing* to avoid the innocent Club, and to frequent the vicious one, was a Sign she was grown in Love with Profaneness and Immorality ? And would you not urge, that her protesting against Fact would not serve her turn ? No more will your protesting against
Fact

Fact serve yours. I suppose you may have heard of many *Jacobites* in the Kingdom, who still constantly attend the Service of the Church, in which King *George*, Queen *Caroline*, *Frederic* Prince of *Wales*, are pray'd for by Name. In these Prayers the *Jacobites* pretend, they cannot in Conscience join ; and yet they kneel, as in other Prayers, and shew no more dislike outwardly to those, than to these. Now I appeal to your selves ; What Censure have you been wont to pass upon this Behaviour of the *Jacobites* ? Have you not often severely condemn'd it as abominable Hypocrisy ? Is there not all the same Reason to condemn your own Practice, which is exactly like it ? If you really look upon the Passages before recited out of our *Liturgy* to be contrary to Truth, and to the Holy Scripture, and to contain in them Contradictions and Idolatry ; is there not as much Reason that you should leave the Communion of the Church, as that your Daughter

ter

ter should avoid profane Musick-Meetings; and the *Jacobites* refuse to join with a Church that prays for the King? The Church cannot look upon them or you as sound Members: She disowns you, and renounces all Relation to you. Act a consistent Part; either leave her Worship, which you disapprove, or else fulfil her most earnest Wishes, *viz.* Learn to believe her most sacred Doctrines, and to adore the awful Mysteries that she teaches: She calls you back from Error, and will gladly receive and own you upon your repenting and making Acknowledgment of the Truth. Leave your Hypocrisy: Dare not any longer to trifle with Men, and with a Heart-searching God: Be not asham'd of the Truth in an unbelieving and scoffing Age: *Be faithful to the Death, and you shall inherit the Crown of Life.*



F I N I S.

